Millennial Star

Hollywood Stake Tabernacle

Vol. 103, No. 32 Thursday, August 7, 1941

POETRY

WORK FOR SMALL MEN

Don't hate your neighbour if his creed
With your own doctrine fails to fit;
The chances that you both are wrong,
You know, are well-nigh infinite.
Don't fancy, 'mid a million worlds
That fill the silent dome of night,
The gleams of all our truth converge
Within the focus of your sight;
For this, my friend, is not the work for you:
So leave all this for smaller men to do.

Don't hate men when their hands are hard,
And patches make their garments whole;
A man whose clothes are spick and span
May wear big patches on his soul.
Don't hate a man because his coat
Does not conform to fashion's art;
A man may wear a full-dress suit,
And have a ragamuffin heart.
This, my good friend, is not the work for you;
So leave all this for smaller men to do.

Hate not the men of narrow scope,
Of senses dull, whose brows recede,
Whose hearts are embryos; for you spring
My dainty friend, from just this breed.
Be sure the years will lift them up;
They'll toil beneath the patient sky,
And through the vista of long days
Will all come forward by and by.
Hate not these men; this is no work for you;
So leave all this for smaller men to do.

Despise not any man that lives,
Alien or neighbour, near or far;
Go out beneath the scornful stars,
And see how very small you are.
The world is large, and space is high
That sweeps around our little ken;
But there's no space or time to spare
In which to hate our fellow-men.
And this, my friend, is not the work for you;
Then leave all this for smaller men to do.

—Sam Walter Foss.

THOUGHT FOR THE WEEK:

Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours.

—Locke.

THE LATTER-DAY SAINTS'

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All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—Isaiah 53: 6.

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THIS WEEK'S COVER

HOLLYWOOD STAKE TABERNACLE is situated in Hollywood, California. Such edifices of beauty are characteristic of the Church and its high ideals. The Church Beautification Committee are going ahead in Zion, urging the necessity for beautifying all our places of worship, and thus far an appreciable amount of progress has been made in this direction. Can we help this plan to go still more forward?

★

WHAT IS IT? WHEN IS IT? WHY IS IT?

(See inside back cover.)

Religion, The Supreme Factor Of Life

By Elder Don B. Colton
President of the Salt Lake Missionary Home

ADAPTED FROM A RADIO ADDRESS

Elder Don B. Colton

IT has been said that Jesus came not only to give a great plan of life embodied in His Gospel, but also to lead a life.

Perhaps no one will dispute that His was the greatest life, in the truest sense of the word, ever lived upon this earth. Even non-believers admit that.

Religion, therefore, should be studied and judged in its complete relationship to life. It should be interpreted in terms of life. To the Latter-day Saint, religion is so closely and so completely a part of the "warp and woof" of life that it may be said religion becomes, when understood and lived, an integral part of life. The plan of true religion must include the reason for our earth life as well as the principles governing it.

PLAN FOR HAPPINESS

"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

The chief end of life is happiness: "Men are that they may have joy." That end is secured by obedience to the laws upon which abundant life depends. In the Mormon religion is found a comprehensive plan for the abundant way of life both here and hereafter. A few examples will illustrate.

Would you have health? True religion points the way. Note the words of the Saviour: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones: And shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen." —Doctrine and Covenants 89: 81-21.

The body—"the temple of God"—is given us here that we nay have an eternal dwelling place for our spirits. We are taught how to take care of it that health and happiness may be ours here and highest exaltation and bliss given us in the hereafter.

"BRING YE TITHES"

Would you have sufficient of this world's goods for your

human needs? Listen to the word of God: "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." —Malachi 3; 10-11.

No one can say that this is not true until he has given the Lord's word an honest trial. Thousands bear testimony that it is true.

Do you desire a reason for your struggle to obtain an education? Do you sometimes wonder if the struggle to acquire knowledge is worth while? Hear the word of the Lord: "It is impossible for a man to be saved in ignorance. Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."—Doctrine and Covenants 131: 6; 130: 18-19.

Is that not incentive enough for the struggle? Does it not reward your effort?

SECURING PEACE

The most transcendently important problem in this world today is the securing of peace and the recognition of the rights of men. You will recall the conversation between the Lord Jesus and the lawyer of the Pharisees:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."—Matthew 22: 36-40.

Think you that if the nations of the world would translate that religion into their lives that we would be seeing one of the greatest tragedies of the ages now in the so called civilized nations of the world? It is not that the true Chirstian religion has failed. Men have failed to heed and have failed to accept and live the Saviour's glorious plan of life.

LAW OF LOVE

If the law of love could be substituted for the law of hate and revenge, what victories could be won. It staggers the imagination to contemplate what might be if all the billions now being used to conquer or destroy could be spent to benefit and bless mankind. For the money spent in the present war, undoubtedly a good home and garden could be provided for every citizen in the countries involved. Religion if properly lived would mean even more than that. It would mean the spiritual development so necessary for the complete enjoy-

ment of life. It would mean service to mankind instead of exalting some poor ambitious soul who utterly mistakes the purposes of life.

Obedience to the King of heaven in lieu of obedience to potentates of earth will bring the only complete happiness human beings will ever know. The vain, ambitious schemes of men have always failed and will always fail until we are regenerated and given a new heart by the Prince of Peace. True religion will do that very thing; without it men will fall short of complete happiness.

MEN'S PLANS FAIL

Men's plans for a better life fail. A few men, actuated by high and pure motives, have announced and in some instances have undertaken to establish systems and plans among men for their temporal and spiritual salvation. None except those inspired by the lofty impulses of religion have even measurably succeeded. In the plan which God has revealed in this day lie the possibilities for a complete, happy, private and also community life. This revealed plan provides for equality of opportunity for progress and happiness. It provides for the social, educational, financial, physical and spiritual way of life. It works. It brings hopes and aspirations of a better life here; makes for better homes, for better fathers, better mothers, more obedient and appreciative children. Thousands bear testimony that religion gives direction, balance and happiness to their lives.

It inspires men and women with lofty ideals. It gives them new orientation in life. They learn of their relationship to God. They are His children in very deed. They feel an assurance of the eternity of life and look forward to a world to come as real as the one in which they now live.

Compare this inspiring outlook on life with the viewpoint of a brilliant non-believer, who said:

"Astronomers have told us that human affairs constitute but a moment in the trajectory of a star; geologists have told us that civilization is but a precarious interlude between ice ages; biologists have told us that all life is war, a struggle for existence among individuals, groups, nations, alliances, and species; historians have told us that 'progress' is a delusion, whose glory ends in inevitable decay; psychologists have told us that the will and the self are the helpless instruments of heredity and environment, and that the once incorruptible soul is but a transient incandescence of the brain.

"We are driven to conclude that the greatest mistake in human history was the discovery of 'truth.' It has not made us free, except from delusions that comforted us and restraints that preserved us. It has not made us happy, for truth is not beautiful, and did not deserve to be so passionately chased. As we look on it now we wonder why we hurried so to find it. For it has taken from us every reason for existence except the moment's pleasure and tomorrow's trivial hope."

Should man seeking for happiness exchange the thrilling, glorious hope of religion for the gloomy despairing outlook of the writer just quoted? The answer is obvious. Man's world has failed. It is probably true that few people fully realize the basic implications of the war now going on in the world.

(Continued on page 512)

Fantastic But True

By Dr. W. I. Ghormley

OF one thing we can be sure: "Every sin and disobedience receives a just recompense of reward." We can be just as positive that every righteous deed will also receive a just recompense of reward. It is true that we are not all born on this earth with the same opportunity for progression, hence, we conclude that some of us were more obedient in our pre-existent lives and some were derelict, consequently do not deserve the same opportunity for advancement. The same characteristics persist throughout this life unless we persevere the harder to overcome them. That we can sometimes overcome prenatal handicaps is too evident to allow any debate. That we are given opportunity here for improvement is also manifest beyond dispute, but that we do not have the same opportunity here is just as apparent. It is also evident that those of us who do have the same opportunity, do not make equal use of it.

The most far-reaching and greatest opportunity that comes to any of us is the privilege of accepting and obeying the Gospel of Christ. Some do and some do not. Some think they have, when they have not. The Devil is very subtle and will deceive many. We should be very careful regarding the Spirit that we become subject to, especially in these latter days. We are told in plain terms that "the Devil will be able to transform himself into an angel of light and deceive the very elect if it were possible." We cannot afford to follow smart men, or even good men, as men are seen and valued by men.

The greatest responsibility that ever rested upon any people is upon the people who are living today. Why? Because knowledge has increased. The synonymy of light and knowledge is almost perfect. Then, if we have more light, more will be required of us, and if we will walk in the light as He is in the light, He will give us more light. More light will bring with it greater responsibility, and greater responsibility will bring greater opportunity for advancement, for service, for accomplishment, for attainment in every field of endeavour; economic, social, industrial, government, law, and on and on into the unlimited field of eternal progression.

Jesus said, "Search the Scriptures, for in them ye think ye have eternal life, for they are they which testify of me." Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Again, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Just what did Jesus and Paul mean by Scripture and Truth? The New Testament had not been compiled. Both Jesus and Paul knew

that their very words would be incorporated into future scriptures—the New Testament that we have today. Did those people to whom they preached have the New Testament? No. What did they have? What we call today the Old Testament. Was that sufficient for those people of that day? It was sufficient for them to prove that Jesus was the Christ, and that Paul was an Apostle to the Gentiles, if they had studied it in the right spirit. Did they do it? Many of the common people did. What about the religious leaders of that day? They refused the counsel of God and said, "We have Abraham to our father." They had enough in the Old Testament to have shown them that Jesus was the Christ and that the New Testament was of God, but they refused to be responsive to the Spirit of God and study and search to know the Truth. Did they get the blessing of Christ and the New Testament? No, they died condemned. The blessings that could have been theirs will never be. They failed to take advantage of their opportunity for advancement and their progression stopped.

When we refuse any blessing that God proffers we take a chance that it will be withdrawn. God says that His Spirit will not always strive with man. God is patient and long suffering, but there comes a time when "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Every dispensation has been ushered in with some divine manifestation. Every one has met with opposition by scoffers and unbelievers in high places. This present dispensation is without exception. When the time came for God to restore His Priesthood and His organization to the earth, opposition was manifest by religious leaders in high places, and the restoration of the Gospel was attended by the fiercest rebellion of his satanic majesty. The Book of Mormon was given as a New Witness for God and for the *express* purpose of identifying the True Restoration, and the True Church of Christ in these latter days. God knew that men would spring up in these last days and claim a restoration of the Gospel, and God prepared the Book of Mormon that the honest of heart might not be deceived if they would but heed the counsel of God given in the last chapter of that book, Moroni 10: 4, 5.

We admit that the Book of Mormon appears to be the most fantastic book of this age, but it is not a product of fantasy. It is historical and prophetical, and is truly the very Word of God. It is Scripture, just the same as the Bible is Scripture, and when studied by the honest in heart, it will strengthen their testimony of Christ and God, and their faith in the divinity of the Bible. It will lift people out of the quagmires of speculation regarding Christianity, and place their feet upon the solid rock of certainty and knowledge. READ IT. Do not let any man or woman deter you from your own free agency in passing judgment upon this Book of Books. I am sure if you will read it according to the counsel of God as quoted above, you will be able to say with me, "Yes, it is fantastic but true."

Divine Prophecy And World Events

DID THE PROPHETS OF OLD FORESEE EVENTS FOR THIS GENERATION?

THIS is the second in a series of talks given at the Tabernacle during Sunday afternoon services. It has been condensed for easy reading.

By Elder Hugh B. Brown

Former President of the British Mission

"WE have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts;

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost."

You will note the apostle said: "Whereunto ye do well that ye take heed," referring to prophecy, and his words are as applicable today as they were then. Students of prophecy and history find that in general people have not taken heed. It is particularly noticable that the generations to whom prophecies of old had special application, that is to say, the people who lived in the days when the prophecies were being fulfilled, ordinarily were unmindful of that fact, unable to interpret the prophecies in the light of current events, or current events in the light of prophecy.

REJECTED BY JEWS

This was especially true when Jesus came, for He was rejected by the Jews, though they had known of the prophecies of scripture for centuries, had quoted them with approval, and had instructed their children to pray for the time when the Messiah would appear. Though the scriptures were replete with references to the coming of the Son of God, they were not prepared to receive Him. They knew Him not.

In Isaiah, Jeremiah, others of the prophets, we find specific references to so many of the events that transpired in the days of Jesus.

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

He shall be born in Bethlehem. He shall be known as a Nazarene. He shall come out of Egypt. He shall ride into Jerusalem on a colt. He will be a man of sorrows and acquainted with grief. As a sheep before his shearers is dumb, so He opens not His mouth. He shall be crucified. He will be numbered among the transgressors. He shall make His grave with the rich. They shall give Him vinegar and gall to drink. They shall divide His raiment, and cast lots for His vesture. After three days He shall come forth again without seeing corruption.

(Continued on page 506)

The Latter-Day Saints' "Millennial Star"

THURSDAY, AUGUST 7, 1941

EDITORIAL

What Is Evil?

A LIBRARY of books has been written on this subject. Philosophers have exhausted their ingenuity in explaining evil. Nevertheless, Latter-day Saints find the answer to be simple and easily understood.

First, there is "an opposition in all things." If there be a south, there must be a north; if there be light, there must also be the possibility of darkness; if a right side, also a left side; if activity, also quiescence; if good, there must be its opposite, which is evil; and so on with respect to every condition and act of existence. This is much like the positive and negative recognized in all mathematical and scientific work. It is because of this eternal "opposition" that man is able to choose, thus doing good or evil.

This philosophical doctrine is laid down in much clearness in the Book of Mormon. The Prophet Lehi, explaining man's free agency to his son, Jacob, says:

"For it must needs be, that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. . . . And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteouness. And if there be no righteouness there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away. . . . And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one

being sweet and the other bitter. Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other."—2 Nephi 2: 11; 13: 15-16.

Second, man is on earth under a plan provided by God, the Father of the spirits of men. This plan is for the good and welfare of man. The ultimate purpose of the Plan is to enable every person to develop his every power, and thus to progress eternally. Imbedded in every part of the Plan is the right of every man to act for himself, to choose one or the other of the opposites which present themselves before him. If he chooses to do that which is for his welfare, which enables him to progress, he chooses the good. If he chooses that which retards his progress, he chooses the evil. Whatever conforms to the Plan of God for His earth children is good; whatever is in opposition to the Plan is evil. That is a simple, plain definition of evil.

Third, our Father in heaven, who directs all things pertaining to His children on earth, often deals, and necessarily so, with matters beyond the clear understanding of mortal man. Commandments are sometimes given which at least at first must be accepted through our faith in God and His revelations. In any case, obedience to the will of God is good; refusal to obey the will of God is evil. This is another variation of the definition of evil. In every instance "evil is inverted good or a correct principle made evil use of."—Brigham Young, "Discourses," p. 106.

However, there can be, there is, no good or evil, except by the intrusion of an intelligent being possessed of the power and right of free agency. Things and forces themselves are neither good nor bad. It is the act of using them that results in good or evil. A current of electricity is neither good nor evil. Good results, however, when intelligent man uses the current to give light in darkness; and evil results when the current is directed through the human body to the hurt or death of man. Good and evil are not apparent, do not exist, apart from the actions of intelligent man.

Whether the actions of men are good or evil may be determined by their effects on human life, and their conformity to God's will. Warfare, for example, is not for man's good. It destroys life and the products of life. It seeks for good in incorrect manner. It violates the firm commands of God. It is therefore evil. War is not of God.

"Evil is with us; it is that influence which tempts to sin, and which has been permitted to come into the world for the express purpose of giving us an opportunity of proving ourselves before God, before Jesus Christ, our Elder Brother, before the holy angels, and before all good men, that we are determined to overcome the evil, and cleave to the good, for the Lord has given us the ability to do so."—Brigham Young, "Discourses," pp. 107, 108.

—John A. Widtsoe.

DIVINE PROPHECY AND WORLD EVENTS

(Continued from page 503)

NOT RECOGNIZED

I mention these hurriedly, just to indicate how to us, looking back, it seems almost incredible that He should not have been recognized; and yet, whether or not we would have recognized Him, had we lived then, may be determined largely by our attitudes now toward prophecies that are being fulfilled among us. Do we recognize the fulfilment of prophecy in current events? St. Luke indicated we would not, for he said:

"As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man."

If the event toward which we are looking must be preceded by the happening of other great events as the prophets have said, we may in some measure determine how near we are to that event by finding out how many of those intermediate things have come to pass, and it behooves us to make this study.*

ENDUED WITH POWER

And now as to history: after Jesus organized His Church, called His twelve apostles, ordained and sent forth other seventy, gave His life for His work, His apostles carried on pursuant to His instructions, having been endued with power from the Holy Ghost. They called other seventy and elders, priests, teachers and deacons, and sent them forth, and there was great activity in the Church.

But there arose great persecutions. The Jews were the chief persecutors, to begin with. Many of their number joined the Christians and they were fearful that this new Christianity might supplant Judaism. Also they knew that if this new sect should grow and become general, they themselves would be convicted of having crucified the Christ.

Nero, the Emperor, having set fire to the city of Rome, blamed it on the Christians, and they were subjected to such persecution as the world had not theretofore seen. They were tortured in the most inhuman and inconceivable manner; many of them sewn in skins of wild animals and thrown to the fury of the dogs; others covered with combustible material, set on fire, and used as torches in the city of Rome.

APOSTLES KILLED

The apostles were killed: James was put to the sword; Paul was beheaded; Peter crucified head down; John sent to the Isle of Patmos. They were all eliminated from the scene, and, so far as we have record, with one exception, none were ordained to take their places.

Following the persecutions of Nero, there was a series of nine others by nine different emperors of Rome, among them Domitian, Marcus Aurelius, Severus, Trajan, and the last Diocletian, who undertook what others had attempted, to totally obliterate

* As an indication of what some of these events are to be, Elder Brown read Isaiah 24: 5; Jeremiah 2: 11; Amos 8: 11; Matthew 24: 4; II Thessalonians 2: 1; Acts 20: 29; II Peter 2: 1; Revelation 13: 4; and II Timothy 3: 1.

and stamp out Christianity. He burned their books and their records. He signed decrees, that were binding in all parts of the empire, that wherever a Christian should refuse to offer sacrifice to heathen gods, he should be tortured, and if that failed, he should be put to death.

What think you of the possibility of the Church surviving such an ordeal as that? After the persecutions of Diocletian, there came to the throne one Constantine the Great who was friendly to the Christians. There is a difference of opinion among the historians as to why. There are those who claim that he saw a fiery cross in the heavens, with the words: "By this conquer." Others claim that it was purely a political move to gain power. But the fact remains that he made Christianity the state church. Emoluments, honours, and dignities were conferred until it became more desirable and profitable to be a bishop in the church than to be a general in the army.

CONSTANTINE'S CONVENTION

Constantine, however, found that there was great division among the people, that they were not sure of their theology. Please bear in mind hat Constantine was a pagan emperor. He did not join the church until a few years before his death, and yet was recognized virtually as the head of the church. It was he who made the appointments.

Seeing that there was division among them, he called a convention, to define Christian theology.

The main point of contention was with respect to what was to be the Christian idea of God, the Godhead. From the Athanasian Creed we get this statement: "God the Father is incomprehensible. God the Son is incomprehensible. The Holy Ghost is incomprehensible."

Now read the words of Jesus: "This is life eternal, to know Thee the only true God, and Jesus Christ whom He hath sent." If God then is incomprehensible, and if it is life eternal to know Him, then there can be no life eternal, for we cannot know the incomprehensible. I do not say this in a spirit of criticism of men's faith, but I cite it only as a historical fact, to indicate the trend of the times.

DEBATE GREATNESS

A question arose as to which was greater, the Bishop of Rome or the Bishop of Constantinople, the city named for Constantine. The discussion went on for some time.

About the sixth century, when Gregory the First was the Bishop of Rome, there came to the throne, as the Emperor, a man who has been described by historians as a beast. His name was Phocas. This man came to the throne by putting to death Maurice, his predecessor in office, but before murdering Maurice, his five sons were slain before his eyes. And thus Phocas came to be the Emperor of Rome, and Bishop Gregory the First sent him a letter of congratulation. Following Gregory the First, Boniface III was Bishop of Rome ten months, but during that time the question again came to the Emperor: Who is supreme among the bishops? And this man,

this murderer, the Emperor of Rome, gave the decision which recognized Papacy as an established institution. That was in the year 607 A.D.

Incidentally I may cite, and we are indebted to Elder Sjodahl for calling our attention to the fact, that the Revelator John said the Church should be driven into the wilderness for twelve hundred and sixty years. The years, as then figured, were lunar years, shorter than our own, equal to twelve hundred and twenty-two and a fraction years, solar years.

TRUTH RESTORED

This final decision came from Phocas in the year 607. If you add twelve hundred and twenty-two and a half to six hundred and seven and a half, you have the year 1830, and at that time, I bear witness to members and friends alike, that the God of heaven restored the truth; that the Church came out of the wilderness; that there was established upon the earth again the Church and Kingdom of God, according to the prophecies that had been uttered.

Conditions became so bad, after the sixth century, that even church writers, they who maintain that there had been an unbroken succession of auhority, tell us that there was no vestige of truth left. I shall refer to but one of them, the words of Dr. Milner, who wrote, as he said, in order to modify what Mosheim and Gibbon and others had said, because he believed they had been over-frank in their statements.

LACKED GOODNESS

"The famous analyst of the Roman Church," says Dr. Milner, and he was there referring to a former historian of the church, "whose partiality to the See of Rome is notorious, has, however, the candour to own that this, the tenth century, was an iron age, barren of all goodness, a leaden age, abounding in all wickedness, a dark age, remarkable above all other things for the scarcity of writers and men of learning. Christ was then, as it appears, in a very deep sleep, when the ship was covered with waves; and what seemed worse, when the Lord was thus asleep, there was no disciples who by their cries might wake him, being themeslves fast asleep. . . ."

"Infidel malice has with pleasure recorded the vices and the crimes of the popes of this century, nor is it my intention to attempt to palliate the account of their wickedness. It was as deep and atrocious as language can paint, nor can a reasonable man desire more authentic evidence of history than that which the records, both civil and ecclesiastical history, afford concerning the corruption of the whole church."

I quote this statement, not as a challenge, not as a criticism, but as a statement of historical fact. The prophecies to which I referred in the beginning said there should come a famine in the land, a famine for hearing the word of God, that there should be false Christs and false prophets. History says that has happened. History proves that following the persecutions of the saints in early days there was a complete apostasy from the truth.

For The Young Folk

PANSIE FRIENDS

Little purple pansies touched with yellow gold,
Growing in one corner of the garden old;
We are very tiny, but must try, try, try,
Just one spot to gladden, you and I.

IN a crowded street in a big city there once lived a little fellow by the name of Johnny Harvey. He was a merry young fellow, and loved to play in the alleyway with his friends, but, alas, one day he was accidentally knocked down by a lorry. He was rather badly hurt, and when the Doctor came he shook his head and said, "Johnny, I am afraid you will have to lie in bed for some time." For a few days our little friend was so ill he did not think very much about anything, but after a week or so he felt a little better, and longed to join his playfellows in the street. All he could see through his bedroom window was an array of chimney stacks. He got tired of looking at chimneys and began to feel very sorry for himself.

One day his Grandmother came to see him, and what do you think she brought? A lovely box of purple pansies with yellow gold centres, which she placed on the window sill so that Johnny could see them easily from his bed. Those pansies brightened up the room and made the boy feel quite happy again. Have you ever looked closely at a pansy? If you do, you will see that each flower is like a smiling face. Johnny looked at his pansies so long and so often that they were just like friends to him, and he knew every outline of their faces by heart as they smiled at him from the window sill.

In time our young friend got well again, but he never forgot his pansies, and how they had cheered him in the days when he was sad. He thought he would try to put into practise the lesson which those sweet flowers had taught him, so if ever he saw anyone looking sad he tried to make them happy again. He was always pleasant to the people he met, and always willing to help them. Everybody loved him very much, for his cheerful, smiling face gladdened their hearts just like the pansies had brightened the little room at the top of the house in the crowded street.—E. M. B.

WHAT AM I?

Look in a snowdrop for my first,
Nasturtiums will my next contain,
My third would seem quite personal,
My fourth is found in main.
Take these four letters and you'll see,
I am as good as good can be.
My fifth is hidden in the sand,
My sixth comes in tomorrow.
My seventh is a query, and
My last four letters all combined
Make a lady, sweet and kind.
Combined I am an organisation
To lead a child to exaltation.

(Answer next week.)

Liverpool District Conference Report

THE Conference was held in our Branch Hall at Preston, Lancashire, on Saturday and Sunday, July 19th and 20th.

The Saturday programme consisted of a Union Meeting and a social and dance. Time was very profitably spent at the Union Meeting, when many officers and teachers participated in discussing various problems on Genealogy, Sunday School, M.I.A., etc. Refreshments were served during the evening and everyone enjoyed the occasion.

Mission and District Presidencies met and discussed various problems of the Liverpool District.

The first Conference session commenced on Sunday at 11.0 a.m., conducted by Elder John R. Moore, First Counsellor in the District Presidency. Upon the conclusion of the opening exercises, President P. L. Cookman was the first speaker. He reported the conditions of the District and encouraged the Saints to build up the Branches by united effort. Sister Marie W. Anastasiou, President of the British Mission Relief Society, urged the Saints to gather their genealogies and spoke upon the principle of Love and Unity which characterised successful development of Branches. Finally she reported how the Lord has protected the Saints in the war stricken parts of the country. President A. K. Anastasiou was the final speaker. He reviewed the conditions of the Districts: branch attendances, tithing, fast offerings and comparative percentages, and explained that Tithing was a principle of Consecration and that the Saints were to receive their inheritance according to their tithing. He reviewed the conditions in the Mission, relating faith promoting incidents experienced by the Missionaries, and appealed for full time and Home Missionaries. The spirit was very fine; everyone enjoyed the proceedings. Attendance 73.

Immediately following the morning session, Mission and District Presidencies began to set apart Home Missionaries.

The afternoon session commenced at 2.0 o'clock and was conducted by District President P. L. Cookman. After the opening exercises, General, Mission, and District Church Authorities were sustained, the voting being unanimous in the affirmative. Elder John R. Moore, First Counsellor in the District Presidency, was the first speaker, taking for his subject the ancient prophecies of Daniel and others relating to the Dispensation of the Fulness of Times. Elder George H. Bailey, First Counsellor in the Mission Presidency, was the next speaker. He compared the New Orders of political governments with the Order of Heaven re-established in these the latter days through the Prophet Joseph Smith. He counselled the Saints to be faithful to the covenants they have made with the Lord, and bore a very strong testimony of the blessings he and his family have received through living the law of Tithing and other commandments for the last twenty-five years. The session separated into two groups—Priesthood and Relief Society—under the direction of President A. K. and Sister Marie W. Anastasiou, respectively. The Priesthood group discussed various problems of government and administration. Doctrinal questions were answered and counsel was given to the Priesthood to build up the Branches by personal living of the commandments of the Lord. The Priesthood were again given the figures showing the conditions in the Liverpool District. Stress was laid upon perfect unity and understanding among brethren. Attendance 21. The Relief Society group received the reports from each Branch. The subject of Love was discussed and counsel given to the Sisters in answer to their various problems. Attendance 63.

The final session convened at 6.0 p.m. and was again conducted by District President P. L. Cookman. After the opening exercises, Sister Marie W. Anastasiou was the first speaker, taking for her subject "The Mission of Paul," relating his ministry, teachings, and his defence of the Gospel of former days. After a sacred solo rendered by the Mission President, and the congregational singing of "Oh, My Father," President Anastasiou was called upon to be the final speaker. He presented the dispensations of the former days, enumerating the importance of each dispensation and its accomplishments; he dwelt extensively on the dispensation of the Meridian of Time and subsequent apostasy, and led to the Dispensation of the Fulness of Times in our days. Finally he presented the picture of the Second Coming of the Lord and the order to be established upon this earth among those who will endure unto the end. The Spirit of the Lord was poured out in great abundance. A number of members and some friends came forward to ask questions, gave promises

of more faithful adherence to the principles of the Gospel, finally expressing the joy and the pleasure of the spirit of the Conference. Altogether 25 Home Missionaries and one full time Missionary was set apart during the Conference. A blessing was given by the Mission Presidency and Priesthood to Elder Harry Laycock, a recently returned Missionary, who has been called up to join the R.A.F. The attendance at the final session was 105. A. K. A.

★

TO MISS EUROPEAN—
ONE PARCEL—WITH PRAYER !

Purl . . . plain, plain . . . purl;
One dark blue sweater for some tiny girl,
Into each stitch an intimate prayer,
"Father, please give her your parental care,
Let the small body this woollen will grace
Glow with Love's spirit, and may her face—
Ne'er reflect sorrow no small girl should see,
Rather, dear God, take her quietly:
Yet if slow horror parch her small heart—
Comfort a tiny girl: hers is no part
Of bursting shells, and nightmare skies,
Don't let hope shrivel and die in her eyes.
The night is a black stone, soon it will lift
Dawn will find Peace o'er the unburdened rift,
Then, God, take his little girl by her hand, to see—
Light kindle each glad moment into Eternity."

—Agnes Stolworthy.

★

ANSWERS TO LAST WEEK'S QUIZ

1. Sixty-six.
2. Jesus Christ.
3. Moses.
4. The fifth.
5. Solomon.
6. Job.
7. The Land of Nod.
8. John the Baptist.
9. It was a sign given to Noah that never again would God destroy the people of the earth by a flood.

WHY SHE WASN'T INTERESTED

THERE is a story of a young girl who petulantly if not superciliously exclaimed as she left a thrilling missionary meeting one day: 'I can't get interested in missions."

An aunt of hers was with her at the moment and replied wisely:

"No, dearie, 'tisn't to be expected you should—yet awhile. It's just like getting interest in a bank: you have to put in a little something first; and the more you put in, the more interest—time or money or praying, it doesn't matter which. But something you have to put in, or you never will have any interest. Try it, dearie—just put in a little something, and you're sure of interest."

—"The Challenge."

MANCHESTER DISTRICT CONFERENCE SCHEDULED

Manchester District Conference will be held Sunday next, August 10th, in Rochdale Chapel, Lower Sheriff Street. Sessions will convene at 11.0 a.m., 2.30 p.m. and 5.0 p.m., under the direction of the Mission President.

RELIGION, THE SUPREME FACTOR OF LIFE

(Continued from page 500)

I do not fully. We are likely in the midst of a great struggle to determine whether force shall be the final arbiter or whether the Christian life, based upon the Ten Commandments, the Sermon on the Mount, and the two great commandents, shall be lived. I am sure we are headed for a change and am equally sure that religion should be the determining influence in the coming change if we are to live in a world of progress and happiness.

What, then, is the source of true religion? Unmistakably it is the Lord Jesus Christ. He alone, of all the characters in history, declared that He was and is the God of life. He alone declared that He had power to lay down His life and take it up again. While here on earth He pointed the way to happiness:

"TAKE MY YOKE"

"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matthew 11: 28-30.

The Gospel as it has been revealed in this our day, clearly and definitely points the way to complete life by living the principles of true religion. It points the way to a clean, wholesome, happy life. In short it points the way to the Lord Jesus.

"Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; Repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; And whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of hands of the elders of the church."—Doctrine and Covenants 49: 12-14.

This great gift—the Holy Ghost—is the surest, in fact the only complete and safe guide on the road to eternal life. Paul said:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."—I Corinthians 2: 9-11.

Religion is and should be the Supreme Factor of Life.

★

. . . AND FINALLY A LITTLE HUMOUR

"Mr. Bunting," said the Doctor, after the examination, "I fear your wife's mind has gone."

"That doesn't surprise me," said the poor man, "she has been giving me a piece of it every day for seven years."

ANNOUNCING A

GET-TOGETHER

AND

MEET-THE-FOLKS GATHERING

FOR

L.D.S. CANADIAN SOLDIERS

TO BE HELD ON

SATURDAY, AUGUST 23rd,

PRECEDING

LONDON DISTRICT CONFERENCE

WITH THE PRIMARY INTENTION OF

PROMOTING FRIENDSHIP

AND

REMINDING US OF THE TIES WHICH BIND US NOT ONLY AS A MIGHTY COMMONWEALTH OF NATIONS UNITED IN PURPOSE TO WIN FREEDOM FOR ALL; BUT TO REMEMBER TOGETHER OUR RELATIONSHIP AS BRETHREN AND SISTERS IN THE KINGDOM OF GOD.

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